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MORMONISM NOT CHRISTIANITY,

AS PROVED IN

A DISCUSSION

BETWEEN A

MORMON ELDER

AND A DEFENDER OF

EVANGELICAL CHRISTIANITY;

CONTAINING ALSO AN ACCOUNT OF THE

DEATH OF JOSEPH SMITH,

And the Casting out of 319 Devils by a Mormon Elder.

Soon after Mormonism was introduced into the City of Norwich, I was informed that none could be saved but those who believed its principles and practiced them; from this I was induced to go and hear them, the result of which was, that I was led to suspect Mormonism to be a great imposition, and a trick to obtain an idle living. I certainly did not feel myself justified in denouncing them without a full investigation of their printed publications, and accordingly went to the Mormon Elder, requesting to be supplied with them. After calling several times, I obtained the "Doctrine and Covenants" and "Book of Mormon." Having carefully examined their contents, I was driven to the conclusion that Mormonism was and is a delusion, and that it could only be embraced by rogues, for the sake of obtaining an idle living, and by simpletons to provide them with it.

I therefore set to work exposing the imposition, whenever opportunity offered. The cry was quickly raised by the Mormons "You will do us much good, the work is of the Lord; it will flourish, and by your exposures we shall gain converts."

I steadily pursued my course, bringing nothing against them

but their own writings, which had the effect (God blessing the effort) of expelling them altogether from some places, and in others, even where the Elders had taught their dupes to believe "every man a liar who spoke against Mormonism" of retaining only those whose intellects do not protect them from being imposed upon by designing men.

I always expressed my willingness to meet the Mormons to discuss their principles, but they being aware of my practice of fighting them with their own writings, hesitated from time to time, to come forward to defend them.

At length it was arranged that I should meet Mr. Buckingham, a Mormon Elder, the result of which meeting will be seen by the following pages, which would not have been published had not my opponent raised the cry in Norwich and elsewhere, that opposition had advanced the Mormon cause, and they were fast adding to their church, in consequence of the masterly manner in which they had defended its principles. The untruth of which statement will be seen by perusing the letter at the end of the work.

Some few weeks have passed away since a friend and brother in the Lord wrote to me from Mundesley, informing me that there was a brother and sister in Christ partly deceived by the Mormon Elder, Mr. Buckingham, who is disseminating his principles in the villages around. My friend asked me if I could go over and meet Buckingham, as the brother and sister were in earnest, and wanted to know if Mormonism were a true or false doctrine. I asked if he was sure that Buckingham would meet me; he replied that a Mr. Walker was conversing with Buckingham upon the subject of Mormonism in the presence of the two for whom he felt solicitous, and he (Buckingham) said, "If you have got so much to say against our principles why not meet me in a proper way?" Walker replied that it would be of no service for them to meet in discussion, as he (Buckingham) had already denied all the statements he had made, and said those principles of which he had spoken were not to be found in the Mormon publications, and as he was not in possession of the Mormon works it would be fruitless for them to discuss. Buckingham replied "If you

will not meet me, get some one else to do so. To which Mr. Walker answered I have no doubt Mr. Dean of Norwich will do so. At this suggestion, Buckingham appeared to be cast down, and asked in his usual oily tone of voice, "Is there no one nearer than Norwich who could come?" He was asked his objections to Mr. Dean. The best answer he could find was, that Dean was a liar, and his pastor a devoted infidel. But the two Christians were not satisfied with the Mormon's reply, and pressed for a meeting that they might hear both sides of the question.

After my friend had corresponded with me, he made it known to Buckingham that Mr. Dean was willing to meet him privately if he wished, but preferred a public discussion, Buckingham replied, that he was willing to meet Mr. Dean at any time and place, in the presence of a *party of friends*. Mr. Dean wrote to his friend to say, that Buckingham must name his points for discussion, or it would be an endless debate without proper arrangements. The answer was that Buckingham would not take any part in the arrangements of the meeting, as he was afraid he should be called to account, such discussions not being allowed without leave of the President of Conference. My friend advised that I should go over and expose the delusion, as Buckingham would not discuss any point separately. Accordingly the time was appointed for the meeting, and I started fully prepared for an exposure, brother Diver accompanying me. We had not got far on the road when we met the missionary from Mundesley, who informed us that Buckingham had agreed to meet for discussion, he further stated that the points I should know when I arrived.

We hasted on to Knapton, from thence to the place of meeting, where I was greeted by a hearty shake of the hand from Buckingham. On taking my seat and addressing myself to Buckingham, I requested to know the points for discussion; the points agreed on were:—

1st.—Is the Melchisedec Priesthood in the Mormon Church?

2nd.—The Spirituality of the Godhead.

3rd.—Is Baptism by Immersion necessary to Salvation?

4th.—Are the Spiritual Gifts in the Mormon Church?

After some conversation it was agreed that each disputant should have a Chairman, the two Chairmen to elect a Moderator. Mr. Diver took the chair on my part; Mr. Buckingham choose his Chairman, and Mr. Frosdick, on whose behalf the meeting was convened, was elected Moderator; all were satisfied that he was an impartial man, having been partly deceived by the Mormons, and partly desirous to hold fast the doctrine of the New Testament. Each disputant was allowed thirty minutes in the opening, and six fifteen minutes rejoinders on each side. Either disputant putting a question, to be answered in the negative or affirmative.

I first began by saying that the Mormons profess to have the Melchisedec Priesthood in their church, which I shall not call upon you to believe on mere verbal testimony, but refer you to a Mormon work called the "Doctrine and Covenants" at page 74, sec. 3, part 1st. "There are in the Church two Priesthoods, viz. the Melchisedec and the Aaronic, including the Levitical priesthood, all other authorities or offices in the Church are appendages to this priesthood;" and at page 75, part 9th, "The power and authority of the higher or Melchisedec priesthood is to hold the keys of all the spiritual blessings of the Church."

From this we learn Mr. Buckingham and every other officer in the church profess to be of the order of the Melchisedec priesthood, and if I can show that Mr. Buckingham is not of the Melchisedec priesthood, and that the priesthood of Melchisedec is without descent, I shall prove that no spiritual blessing can be admitted into the Mormon church. I shall first refer you to Hebrews, chap. 7, v. 1. "For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the Kings, and blessed him; first being by interpretation King of Righteousness, and after that, King of Salem, which is King of Peace, *without father, without mother, without descent, having neither beginning of days or end of life.*"

Now Sir, the first question I wish to ask you is, "did you ever have a father?" "Yes Sir." Did you ever have a mother?" "Yes Sir." "Had you any begining of days?" "Yes Sir." "Do you expect to have any end of life?" "Yes Sir." Then Sir, it follows that you cannot be of the order of the Melchis-

edec priesthood. I shall now call your attention to the "Doctrine and Covenants," page 77, part 18. "The order of this Priesthood was confirmed to be handed down from Father to Son," while Saint Paul tells us, Heb. 7 chap. 30. "The Melchisedec Priesthood is without *descent*," therefore it is impossible that it should *descend* to the Mormon church. And beside this, we are told Heb. 7 chap. 3 v. "That he abideth a Priest continually;" but the Mormon priesthood are subject to death, and therefore are not the Melchisedec priesthood. Melchisedec was King of Peace, thus resembling the Saviour, for when he comes to set up his kingdom, swords will be beaten into plough-shares, and spears into pruning hooks, and they will not learn war any more; therefore, the Mormon church are not the subjects of that kingdom as they profess to be, for they are taught the use of arms as soon as they arrive at their land of promise.

Mr. Buckingham arose and spoke thirty minutes, introducing several passages of Scripture touching upon the Melchisedec priesthood, but failed to give one tittle of proof of the existence of the Melchisedec priesthood in the Mormon church.

I rose and said, I have listened attentively to my opponent, and narrowly watched his line of argument, but have not heard a single word about the time and place when the Melchisedec priesthood descended upon the Mormon church. I therefore claimed the first point and passed onward to the second, by shewing that God is a Spirit, and that he is omnipresent, as we shall find by consulting the 4th. chap. of St. John and the 24th ver. "God is a Spirit and they that worship him must worship in spirit and in truth." On this passage I take my stand, while the Mormons declare in the "Kingdom of God" part 1st, page 4th,—"The true God exists both in time and in space, and has as much relation to them as man or any other being; he has extension, and form, and dimensions; as well as man, he occupies space, has a body, parts, and passions, can go from place to place, can eat, drink, and talk as well as a man. Man resembles him in the features and form of his body, and does not differ materially in size. Mr. Buckingham here rose, and said his opinion was the same as mine, for he agreed that God was a spirit. I said you hold different views to those

advanced by Smith the Mormon when discussing the subject with Mr. Daynes at Lowestoft; thus proving that you are not all taught by the one spirit, as you profess to be. But as you do not deny the spirituality of the Godhead, I leave the point, and if you please you may claim it, and say I gave it you.

The next point is the necessity of Baptism to Salvation. The Mormons say in "Kingdom of God" part 2nd, page 6th. "A man may be a very good man in many respects, yet if he rejects baptism he rejects his salvation, as for instance, Cornelius was a devout man, and one that feared God with all his house, he gave much alms to the people, and prayed to God always; an angel came to him and said "Cornelius, thy prayers and thine alms are come up for a memorial before God, send men to Joppa, and call for one Simon, whose surname is Peter, who shall *tell the words* whereby thou and all thy house shall be saved." * * * When Peter had come, he commanded them to be baptized in in the name of the Lord, and if they had refused to be baptized none of them could have been saved." Now, any impartial reader of Acts, chap. 10, will see that Peter's message was not the necessity of baptism to salvation, but faith in the death and resurrection of the Lord Jesus, as we find in verse 43; "To him give all the prophets witness, that through his name, whosoever *believeth* in him shall receive remission of sins, and the Holy Ghost fell on them when they heard these words." This proves that baptism is not an essential ordinance to salvation, but when they had believed, Peter, unlike the Mormons, put baptism in its proper place, by commanding them to be baptized in the name of the Lord; but the Mormons object by saying that Cornelius was a devout man, and one that feared God, and therefore had no need to be taught to fear the Lord; this I grant, but he was not a believer in Jesus Christ, and after his crucifixion and resurrection there was no other name under heaven given among men whereby he could be saved, therefore the Lord in his tender care for Cornelius, sends Peter to preach unto him the Lord Jesus, and Peter calls the prophets to witness the truth of his statement.

And beside all this, there are an abundance of passages in the New Testament to shew that we are justified by faith; take Acts, 13 chap. 39 ver. "By him all that believe are justified from all things." Rom. 5 chap. 1 ver. "Therefore being justified by faith, we have peace with God." Rom. 10 chap. 9 ver. "If

thou shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." Gal. 3 chap. 24 ver. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3 chap. 26 ver. "For ye are all the children of God, by faith in Christ Jesus." Eph. 2 chap. 8 ver. "For by grace are ye saved through faith." Gal. 2 chap. 16 ver. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." Acts, 16 chap. 31 ver. "And they said believe on the Lord Jesus Christ and thou shalt be saved." John 3 chap. 16 ver. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Genl. John 5 chap. 1 ver. "Whosoever believeth that Jesus is the Christ is born of God." And beside all these scriptures, the Mormon publications tell us of some having their sins forgiven before baptism, in a book entitled "Remarkable Visions," pages 1, 2, and 3, give us some of the visions of the impostor Joseph Smith, telling of an angel appearing to him to communicate the glad tidings, that his sins were forgiven him, and not a word about his being baptized. And in the "Book of Mormon," page 250, we are told that Enos heard a voice telling him that his sins were forgiven him, and he said Lord, how is it done? and he said unto him because of thy faith in Christ. So if we believe their own writings, we must come to the conclusion that their is salvation without baptism.

Mr. Buckingham rose and introduced to our notice Acts, 2 chap. 37 and 38 ver. "Now when they heard this they were pricked to the heart, and said, men and brethren what shall we do? and Peter said repent and be baptized every one of you for the remission of sins." From this he argued that baptism was for the remission of sin, and consequently there could be no sins remitted without baptism.

I rose and said, if baptism was instituted for the remission of sin, and not as an outward ordinance to be observed by those whose sins were remitted, what need of our blessed Saviour being baptized, who was in all points like as we are, but without sin? But the Mormons ask, what did Saint Peter mean then? He meant what he said in using the word FOR, as it will be found in the English Dictionary that the word *for* means *in consequence of*, and therefore as in the 10 chap. of Acts, he puts baptism in its proper place, but telling them to be baptized in con-

sequence of remission of sins, which is the duty of all believers, outwardly to shew what grace has inwardly wrought.

Mr. Buckingham rose and introduced, John 3 chap. 5 ver. "Except a man be born of water and of the spirit, he cannot enter the Kingdom of God." From this he argued we must be baptized or we could not enter the Kingdom of God.

I rose and said it has yet to be proved that the passage means baptism in literal water, and shall ask my opponent some questions. Is there more than one kind of water spoken of in Scripture? "No Sir." Are you sure it is literal water here spoken of? "Yes Sir." Then if there is but one kind of water spoken of in Scripture, what did the Saviour mean when talking to the woman at the well of Samaria? He said "Whosoever drinketh of this *water* shall thirst again, but whosoever shall drink of the *water* that I shall give him, shall never thirst; but the *water* that I shall give him shall be in him a well of *water* springing up into everlasting life.

Mr. Buckingham here interrupted by saying he could see there were two kinds of water spoken of in scripture.

I continued, look at John 7 chap. 38 and 39 ver. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water;" and then John tells us, "This spake he of the Spirit," therefore if the word *water* is used for spirit by the Saviour in one place, he may also use it in another if he chooses; but where can it be shown that baptism represents a birth in all points, certainly not in scripture, but in many places it is typical of a death and burial. But if we admit that it means baptism, I must ask you Sir, is it necessary to go down into the water to be baptized? "Yes Sir." Is it necessary to come out of the water? "Yes Sir." Well then the Saviour says, "We must be born *of* the water and *of* the spirit, so if it be essential that we go down into, and come up out of the water, to be born of the water, it is also essential that we go down into, and come up out of the spirit, to be born of the spirit, and how the Mormons would do that I do not know, therefore I conclude that the passage do not mean baptism, and I affirm that we are justified by faith, and our works cannot save us.

Mr. Buckingham rose and introduced the 2nd chap. of James 14th and 24th verses; "What doth it profit my brethren, though a man say he hath faith, and hath not works." Can faith save

him? 24th ver. " Ye see then how by works a man is justified, and not by faith only;" from this he argued, that faith is not sufficient to save us, and Saint James was of the same opinion as himself.

I rose and said, if Saint James had been speaking of the justification of the sinner in the sight of *God*, the passages would have some weight in favor of the Mormon doctrine, but since it was clear that James was writing to the Church and to those that were saved, and was exhorting men to good works, to show that they were in possession of saving faith, it cannot destroy the doctrine of justification by faith without works. Had James said, that *God* sees how that a man is justified by works, and not by faith only, then the passage might have proved fatal, but Saint James knew that God reads the heart, and knows when a man is in possession of saving faith; but *we* cannot tell that a man is changed, only by seeing good fruit, or in other words, by seeing good works as the fruit of his faith, and, therefore, St. James says, " YE see how that a man is justified by works, and not by faith only. I have now shown that works do not justify us in the sight of God, and shall pass on to the next one.

Are the miraculous gifts in the Mormon Church?

On this point much might be said, but time is fast getting away, but all that have heard the Mormons, are aware that they assert there can be no true Church of Christ, except it can work miracles, such as healing the sick, giving sight to the blind, raising the dead, in short, being endowed with the same power that Jesus and the Apostles were anciently. These certainly would be great privileges to the christian, but that we cannot be christians without them, is as absurd as it is untrue; but suppose we admit this, then the Mormons are no better off than we are, for no one have seen any miracle wrought by them yet, and I now call upon the Mormons present, to tell me the time and place where Mr. Buckingham ever wrought a miracle. We hear much about the power in Norwich, but we have never seen the proof. There are many that would avail themselves of the opportunity of being restored to sight, and of having the use of their limbs, that they might throw away their crutches, and there are many mourning for the loss of their dead, that would gladly have them restored to life again, but we have never known a cure yet. But some may be ready to say that they have never applied to the Elders of the church; it may be true that all have not

applied, but they soon would do so if the Mormons would cure those of their own number first. There was one William Flowers who was discharged from the Army, having entirely lost the use of both his legs. When he came home he found his relatives had joined the Mormons, they induced him to join also, persuading him that he would have restored to him the use of his limbs. and be enabled to throw away both his crutches. He was initiated into the church by baptism, he had hands laid on him for his confirmation, and the ordinance of the church was attended to for his recovery, but he went home again, dragging his two legs behind him the same as he went. He still continued in the church, waiting patiently for the cure, but it proved to be of no avail. On one occasion when Mr. Smith was preaching, and contending that he had the gift of working miracles by the power of the Holy Ghost, he said, "there sit William Flowers, and if he had got faith enough he could be cured, and would be able to walk out of the chapel as well as I can." William finding that Mr. Smith was ascribing to the want of his faith the working of the miracle, he cried out in the chapel, "brother Smith, had the man that was healed at the Beautiful Gate any faith required in him?" "Silence Sir" said Mr. Smith, "do you run counter to my counsel." William continued in the church for some time afterwards, but at length he left, riding upon his two crutches the same as when he entered. Not long after he left, he began to walk with a stick, and is now enabled to walk almost as well as ever. What a pity it is he did not continue in the Mormon Church, as the Mormons would have had a great miracle to have boasted of.

There are others whose names might be mentioned, who were lying in bed very much afflicted, and would not allow any medical man to attend them, believing in the efficacy of the miracle workers in the church, but they pined away and in a little time they died. And when the Mormons were asked why they did not restore them to health, the answer they invariably gave was, because they had not got faith enough. The fallacy of this answer may be seen at a glance, for to my mind it is a proof of a most extraordinary degree of faith in any one greatly afflicted, to rest their hopes of recovery on the pretensions of the Mormon Elders. We hear sometimes of some going to chapel with a pain of the head, and after the Mormons have laid hands on them, they stand up and declare they are healed, and the Mormons say, "see what a miracle we have wrought, what greater proof do you

want of the gift of miracles being in the church?" But are such miracles as these worthy of notice, when compared with the miracles that were wrought by Our Blessed Saviour, and the Apostles, take Saint Luke chap. 7, ver. 12, "Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her, and when the Lord saw her, he had compassion on her, and said unto her, weep not, and he came and touched the bier, and they that bear him stood still, and he said young man, I say unto thee arise, and he that was dead sat up and began to speak."

The Saviour did not ask if he had any faith, neither did he ask if he had been in the church at all, and the reason is plain, he knew he was in possession of the power to restore him to life. The Mormons would do likewise if they had the power the Saviour was in possession of. Take also Acts chap. 3, ver. 5, "Then Peter said, silver and gold have I none, such as I have give I thee, in the name of Jesus Christ of Nazareth, rise up and walk, and he leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God." Had William Flowers been healed in this way, he also would have had reason to have praised God through the instrumentality of the Mormons.

Mr. Buckingham then rose and said, "that the gift of miracles were in the church anciently," and instanced passages in proof of it, but did not bring forward one tittle of proof that the power was now in the Mormon Church, and this closed the discussion.

Mrs. Frosdick then stood up and said that she was perfectly satisfied that Mormonism is not scriptural, and Mr. Buckingham has failed to establish his points to her satisfaction, and therefore she had done with Mormonism, and she now believed it to be a delusion.

I asked Mr. Frosdick the Moderator if he was satisfied also; He said there were some points that he should like to think over, before giving an answer. The next morning he told me that Mr. Buckingham could not establish his points, and he had done with Mormonism.

JAMES DEAN.

The following letter was written to Mr. Frosdick the Moderator after the discussion.

Norwich.

SIR,

Since the discussion, Mr. Buckingham has been in Norwich and stated to the Mormon people that he controverted me on every point, and that I was constrained to tell the people that I had nothing more to say. He stated also, that I had done the Mormon cause great good by coming to Knapton, for many are joining now that would not have done so, had I not come. Will you kindly inform me whether this report is true or not? I should like you to get some others to sign your letter whose names can be relied on. If Buckingham denies this report, tell him Mrs. Twogood, a Mormon, heard it from his own lips, and her husband who is a Christian man is my informant.

I am, yours respectfully,

JAMES DEAN.

The following is the reply.—

Mundesley.

DEAR BROTHER IN CHRIST,

Your letter to Frosdick is now before me, which he wishes me to answer; Buckingham's falsehoods are most glaring, which all (but the Mormons) who were there that evening, are ready to declare, and we know that some of the Mormons previous to going had made up their minds not to be convinced; all the thinking minds that were present felt that Buckingham's arguments carried no weight. The object of your coming was satisfactorily accomplished in convincing Frosdick and his wife, whose minds had been very much perplexed by the dressed up tales of the Mormon Elder, for which they expressed their hearfelt gratitude. As to their great prosperity since the meeting I have reason to doubt it, for *none* in Knapton, and but few in other places since then have joined them.

We all join in Christian love,

Yours, truly,

G. GORDON.	ELIZ. CALLS.
J. WALKER.	MARY BURTON.
JNO. FROSDICK.	RACHL. FROSDICK,
ROBT. GRIMES.	WM. PRATT.

N. B. If required I will guarantee to get it signed by three times as many more.

The Mormons boldly assert that Joseph Smith (the original Mormon Imposter) will be classed among the martyrs of religion, for he was put to death, *being innocent of any crimes.*

The following letter will prove the credibility of their statement.

"It is clearly established that a system of all but universal female prostitution exists at Nauvoo, as a secret revelation of the church, none but the faithful being permitted to have the *privilege*. They teach that this system is what we are to understand by the blessings of Abraham, Isaac, and Jacob. It was from this system of adultery that the commotion arose which issued in the death of the prophet Joseph Smith. One of the dignitaries of the church, a Dr. Foster, who was himself deep in all the foul secrets of the iniquitous scheme, and a member of the "Destroying Angel," returning home one day, found the carriage of Joseph Smith at his door. Half suspecting the object of the prophet's visit, he did not speak on the subject until his departure, when he began to question his wife. For a time she evaded his inquiries, until at length he took out a brace of pistols, gave her one, and retained the other himself, telling her if she did not immediately disclose the prophet's intentions, she should shoot him, or he would shoot her. She then confessed that the prophet had been teaching her the "*spiritual wife doctrine*," which we do not wish to lay before our readers. Foster could not stand this; it came too near home for him; he, therefore, sought out another malcontent of the name of Law, and these two commenced the publication of a periodical, the object of which was to expose the abominations of Smith and the other heads of the church; its title was "The Expositor." In the first number they published sixteen affidavits of females whom Smith and others had attempted to seduce, under plea of having had special permission from God. On the publication of the first number, Smith called a meeting of the authorities of the town, who were all mere puppets in his hands. At the meeting this "Expositor" was condemned as a nuisance, and two hundred men were sent to pull down Foster's house and the printing office. A bonfire was made of the paper, presses, types, and other implements, and Foster and Law had to flee for their lives to Carthage, where they commenced a legal action by issuing a warrant for Joseph Smith and his brother Hyrum. They surrendered themselves and were taken prisoners to Carthage, expecting as easy an acquittal in this case as on many other occasions, in consequence of the intimidation and bribery they had in their power to exercise. But their enemies knew as well as themselves that they ran no risk in a mock trial. There mode of acting was of a more summary character. A number of men came disguised, and with blackened faces, to the prison; overpowered the jailors, and then deliberately fired upon Joseph and Hyrum Smith. It is said that when life appeared to be extinct, a young man stepped forward from among the mob, and standing over the prophet, stabbed him several times with a long knife to make sure of his death, saying at the same time "D——n you, you murdered my father." Such was the close of this impostor's career.—*Brotherton's Mormonism*, p. 15.

Any impartial man, after reading the following letter, signed by the Imposter himself, will be convinced that the foregoing letter is not without foundation.

Mayor's Office, Nauvoo, June 16th, 1842.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villians, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which has brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob: and already have they commenced their hellish operations by driving a few defenceless Mormons from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city, which had for its object the destruction of the institutions of the city, both civil and religious: its proprietors are a set of unprincipled scoundrels who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this, became the duty of every good citizen, who loves good order and morality. A complaint was made before the city council, and after a full and impartial investigation it was voted, without one dissentient voice, a public NUISANCE, and to be immediately destroyed: the peace and happiness of the place demanded it—the virtue of our wives and daughters demanded it—and our consciences demanded it at our hands as conservators of the public peace. That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England, viz.: Blackstone—the constitution of the State of Illinois, and our own chartered rights. If, then, our charter gives us the power to decide what shall be a nuisance and cause it to be removed, where is the offence? What law is violated? If then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians, to destoy the happiness of a people whose religious motto is, "peace and good will towards all men?"

Our city is infested with a set of blacklegs, counterfeiters, and debauchees, and that the proprietors of this press were of that class, the minutes of the Municipal Court fully testify; and in ridding our young and flourishing city of such characters, we are abused by not only villainous demagogues, but by some, who, from their station and influence in society, ought rather to raise than depress the standard of human excellence. We have no disturbance or excitement among us, save what is made by the thousand and one idle rumours afloat in the country. Every one is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, have less of dissipation or vice of any kind, than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that his Excellency, Governor Ford, shall please call us before it. I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression.—*Latter-Day Saints' Supplement to the Millennial Star, August*, 1844.

JOSEPH SMITH, Mayor.

The following letter, written by a Mormon Elder, shows what kind of Men they are in a religious point of view.

LEAMINGTON SPA.

"DEAR BROTHER SPENCER,—I have heard it stated by some, that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past. Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend, brother and sister Freeman came, with brother Currell, who had been proposed at the council, meeting at Stratford-on Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about twenty miles distant. On the road the devils entered brother C., several times, and four times while passing through the town of Warwick, and were as often rebuked by elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length, they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house the devils began to rage and swear; I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me, I rebuked them, and they came out of him, but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him: thus they continued until one o'clock, when they lay down until five, when another party came, swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, ten miles distant. Several times we cast them out on the road, but in coming to Stoneleigh the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the SERVANTS OF THE MOST HIGH GOD; as many people were gazing at us, we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out, for the devils came oftener and stronger, swearing by God that made us we should not take him to conference. By this time, a number of the brethren from Coventry met us; I got them to carry brother Currell while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirit came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C., we expelled them, and in came two policemen, and took brother Currell to the police station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case ordered brother C. to be locked up for having a devil, and me for casting him out, and thus causing a disturbance. Bail was refused, and we were locked up in a filthy room, along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison, the streets were lined with spectators, anxious to see the men who had been locked up, one for having, and the other for casting out a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Among others, it was voted that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him, the devil entered him, and tried to prevent us from ordaining him, but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ, we ordained brother Richard Currell to the office of a priest in the church of Jesus Christ of Latter-day Saints. In consequence of what had taken place, many came to our meeting in the evening, and paid great attention. The scenes of the twentieth of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the saints, and spreading the sound of the gospel further than we could have done it in a long time."

"I should inform you, that when the devil found he was defeated in brother C., he entered a sister, and kept coming in for several hours, as fast as one lot were expelled, another lot entered; at one time we counted TWENTY-SEVEN COME OUT OF HER. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power, damn our gospel, and tear and bite? The sights were awful, but it has done us all good. I may as well say that some of the devils told us they were sent some by Cain, some

by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer, some of these, they informed us, Were presidents over seventies in hell. The last that came, previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellers. We cast them out thirty times, AND HAD 319 DEVILS, from three to thirty seven coming at a time. I shall feel obliged for any instruction you can give me on this subject.

Yours,

*THOMAS SMITH

Latter-day Saints'
Millennial Star, August 1, 1847.

*The bullying scoundrel that held the discussion with Mr. Daynes, in Lowestoft Town Hall.

I shall leave these deceivers here for the present, and at the proper time shall disclose some of the swindling and licentious practices of their leaders in America.

N. B. The Society holds itself in readiness to discuss with the Mormons, at any time, under proper arrangements.

FINIS.

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